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VOLUME XII. SAN FRANCISCO, CALIFORNIA, THURSDAY, FEBRUARY 5, 1863. NUMBER 6.

THE PACIFIC.

A FAMILY NEWSPAPER, devoted to Religion, Education and General news.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty
To falter would be sin.

CHRISTIAN TRANQUILITY.

The beautiful poem which will be found below, we give from memory. We do not remember the name of the author. Will any of our poetical readers inform us?

I love the quiet, sacred calm
That fills the pious breast,
It is an emblem of the peace
That dwells among the blest,
The stern conflicting cares of life
Like a tempestuous sea,
May waste the fragile form to dust,
The *spirit* still is free.

I love, when morning's rosy light
Beams o'er the eastern hills,
And gratitude for life and light,
Each generous bosom fills,
To see the holy man of God,
Bowed at the shrine of prayer,
His wife and smiling babes around,
To meet the Saviour there.

And when the sombre evening casts
Its shadows o'er the earth,
And that lone hour returns again
That gives to dreams their birth,
I love to see that happy band
Again devoutly bent,
Seeking in fervent prayers to give
Their aspirations vent.

Oh if there be a paradise
Beneath the dome above,
Tis in this home, this happy home
Of pure domestic love.
The storms that wreck this wintry world,
May rave and roar around,
They cannot blight the flower that blooms
Within such hallowed ground.

PROFIT AND LOSS.

"In the United States, we find few of the rich; two or three rising up toward a score of millions, and the rest falling at five millions, and thus quite below, to the common millionaires, these scarce numbering a round dozen in our chief cities. Merchants discredit the account of one fifteen million adventure of the old shipper Solomon.

Yet this same commerce is rich—owning town and county; laying claim to ice fields and torrid acres; using God's stars and God's storms; the tide, the tornado, and telegraph are made servants of trade. This same commerce is rich in the cheerful toils of its myriad votaries. Men wearily drag over the seas, waiting for gigantic prey; or dive into the deeps for treasure. Great shift is made in tearing the face of the earth, cutting through hills, and living under mountains, for the sake of gold. The roads to our golden countries are strewed with the bones of men. The spirit of expensive adventure is wakeful for those selfish gains, which go before selfish spending; and this strength is diverted from the noblest good of the race. Men are willing to go to Africa to sell savage instruments of murder, or to China to arm pirates, or to steal Coolies at a profit of two hundred dollars a head; while few go to either place with offers of Christ's peace. Thieves travel by night to rob and kill; but honest men will not rise from quiet sleep, and go out into the dark to defend the helpless.

The outlay of this whole commercial generation is for Mammon more than for man. An Atlantic Cable and a Leviathan, however costly, have been brought into being because of the distant dividends. Is there any telegraphic arrangement by which men may commune with heaven, hourly-telling human needs, and hourly finding a divine reply? Will this commercial generation pay for teaching men to operate this line?

Two hundred and thirty million dollars are yearly paid for American labor on cotton. Yet one of Christ's mills, which annually performs nearly nine hundred years of ministerial labor, and reports in a single year, sixty revivals, and thirty-six hundred converts, is often left to lag; and its operatives suffer for food and clothing, though the cost of the concern is less than two hundred thousand dollars a year. This gathering of souls is valued less than "cash returns."

The cost of the American Board for half a century, is almost dollar for dollar, answered in the cost of a certain New England railroad. The shareholders in each concern may count for themselves, who "sunk the money," and who found a good "investment." Stars in a heavenly crown are worth more than railroad stock, quoted at "sixteen and three quarters!" Three hundred and fifty-five and a half millions can be invested in American railways—one third of it by figure, being wasted in the making—and much of the stock far below par; while enterprises, which think to lay out half a million a year in Bibles for a worldful of immortals, have to go begging, and then get scolded for their "agencies."

The annual trade of the Pacific Islands, the Chinese and Amoor shores, counts up two hundred and fifty millions. One per cent of this, if devoted to magnificent missionary enterprises, would more effectually open China than all the English and French guns. Yet, in twenty-nine years, the American people have laid out in Chinese missions only about one tenth part of a cent for the conversion of each soul in that empire. Were Americans left with that allowance of gospel ministration, how soon would they be shipped as Coolies to serve the Celestials?

This is a year of wonder, because, the world being six thousand years old, there are now "five mission ships in the Pacific!" Is this generation afraid to sail on the sea? What say those ships on the African coast? Taking the average, more slavers have sailed every month than mission ships in a year. While it costs too much to send Christ's ministers, Satan's missionaries have gone without counting the cost. What zeal, so long as a fleet of forty ships could average a profit of four hundred and twenty-five thousand dollars a year! What wonder that the fleet doubled under the vigilant eyes of Christian cruisers! Is life of any worth? Satan's men will risk it. A negro's body is three hundred and sixty-five dollars clear profit; while to send to Africa, and gain his priceless soul, would take a trifle from the Christian's pocket. A slave trader lived with his hundred wives on that deadly coast for forty years. A slave trader lived to send off half a million slaves, caused half a million more to die by that business, and half a million more to be enslaved in Africa. When one child of light shall go to Africa, and send to the service of heaven that number of souls, then the memory of the two huudred slave and pirate forts, so long since built on the negro coast, shall fade out. Till then, let every child of the light claim to be less wise, less bold, than the children of the devil. Christian ships have sailed round Cape Horn these two hundred years; yet thousands who see the ships pass, never heard whether there be any Christ or any Holy Ghost. Ships have robbed Africa for three hundred and eighty years; and thousands there, who know of it, believe the Christian nations are all murderers.

The large expense laid out as the seed of selfish gains, in its diversion from those nobler investments which promote the common good of humanity, shows the prevalence of the selfish life and its mischiefs, and is thus an argument for the Unselfish Life."—*Jubilee Essays.*

THE ADVANCE OF AGE.

For those people who do nothing, for those to whom Christianity brings no revelation, for those who see no eternity in time, no infinity in life, for those to whom opportunity is but the handmaid of selfishness, to whom smallness is informed by no greatness, for whom the lowly is never lifted up by indwelling love to the heights of divine performance,—for them, indeed, each hurrying year may well be a King of Terrors. To pass out from the flooding light of the morning, to feel all the dewiness drunk up by the thirsty, insatiate sun, to see the shadows slowly and swiftly gathering, and no starlight to break the gloom, and no home beyond the gloom for the unhoused, startled, shivering soul,—ah! this indeed is terrible. The "confusions of a wasted youth" strew thick confusions of a dreary age. Where youth garners up only such power as beauty or strength may bestow, where youth is but the revel of physical or frivolous delight, where youth aspires only with paltry and ignoble ambitions, where youth presses the wine of life into the cup of variety, there indeed Age comes, a thrice unwelcome guest. Put him off. Thrust him back. Weep for the early days: you have found no happiness to replace their joys. Mourn for the trifles that were innocent, since the trifles of your manhood are heavy with guilt. Fight to the last. Retreat inch by inch. With every step you lose. Every day robs you of treasure. Every hour passes you over to insignificance; and at the end stands Death. The bare and desolate decline drops suddenly into the hopeless, dreadful grave, the black and yawning grave, the foul and loathsome grave.

But why those who are Chistians and not Pagans, who believe that death is not an eternal sleep, who wrest from life its uses and gather from life its beauty,—why they should dally along the road, and cling frantically to the old landmarks, and shrink fearfully from the approaching future, I cannot tell. You are getting into years. True. But you are getting out again. The bowed frame, the tottering step, the unsteady hand, the failing eye, the heavy ear, the tremulous voice, they will all be yours. The grasshopper will become a burden, and desire shall fail. The fire shall be smothered in your heart, and for passion you shall have only peace. This is not pleasant. It is never pleasant to feel the inevitable passing away of priceless possessions. If this were to be the culmination of your fate, you might indeed take up the wail for your lost youth. But this is only for a moment. The infirmities of age come gradually. Gently we are led down into the valley. Slowly, and not without a soft loveliness, the shadows lengthen. At the worst these weaknesses are but the stepping-stones in the river, passing over which you shall come to immortal vigor, immortal fire, immortal beauty. All along the western sky flames and glows the auroral light of another life. The banner of victory waves right over your dungeon of defeat. By the golden gateway of the sunsetting,

"Through the dear might of Him who walked the waves,"

you shall pass into the "cloud-land, gorgeous land," whose splendor is unveiled only to the eyes of the Immortals. Would you loiter to your inheritance?

You are "getting into years." Yes, but the years are getting into you,—the ripe, rich years, the genial, mellow years, the lusty, luscious years. One by one the crudities of your youth are falling off from you,—the vanity, the egotism, the isolation, the bewilderment, the uncertainty. Nearer and nearer you are approaching yourself. You are consolidating your forces. You are becoming master of the situation. Every wrong road into which you have wandered has brought you, by the knowledge of that mistake, so much closer to the truth. You no longer draw your bow at a venture, but shoot straight at the mark. Your possibilities concentrate, and your path is cleared. On the ruins of shattered plans you find your vantage-ground. Your broken hopes, your thwarted purposes, your defeated aspirations become a staff of strength with which you mount to sublimer heights. With self-possession and self-command return the possession and the command of all things. The title-deed of creation, forfeited, is reclaimed. The king has come to his own again. Earth and sea and sky pour out their largess of love. All the past crowds down to lay its treasures at your feet. Patriotism stands once more in the breach at Thermopylæ,—bears down the serried hosts of Bannockburn,—lays its calm hand in the fire, still, as if it felt the pressure of a mother's lips,—gathers to its heart the points of opposing spears, to make a way for the avenging feet behind. All that the ages have of greatness and glory your hand may pluck, and every year adds to the purple vintage. Every year comes laden with the riches of the lives that were lavished on it. Every year brings to you softness and sweetness and strength. Every year evokes order from confusion, till all things find scope and adjustment. Every year sweeps a broader circle for your horizon, grooves a deeper channel for your experience. Through sun and shade and shower you ripen to a large and liberal life.

Yours is the deep joy, the unspoken fervor, the sacred fury of the fight. Yours is the power to redress wrong, to defend the weak, to succor the needy, to relieve the suffering, to confound the oppressor. While vigor leaps in great tidal pulses along your veins, you stand in the thickest of the fray, and broadsword and battle-axe come crashing down through helmet and visor. When force has spent itself, you withdraw from the field, your weapons pass into younger hands, you rest under your laurels, and your works do follow you. Your badges are the scars of your honorable wounds. Your life finds its vindication in the deeds which you have wrought. The possible to-morrow has become the secure yesterday. Above the tumult and the turbulence, above the struggle and the doubt, you sit in the serene evening, awaiting your promotion.

Come, then, O dreaded years! Your brows are awful, but not with frowns. I hear your resonant tramp far off, but it is sweet as the May-maidens' song. In your grave prophetic eyes I read a golden promise. I know that you bear in your bosom the fulness of my life. Veiled monarchs of the future, shining dim and beautiful, you shall become my vassals, swift-footed to bear my messages, swift-handed to work my will. Nourished by the nectar which you will pour in passing from your crystal cups, Death shall have no dominion over me, but I shall go on from strength to strength and from glory to glory.—*Atlantic Monthly.*

GREECE AND PRUSSIA.

The following is from the *Evangelical Christendom* (London), of December 1st:

The insurrection in Greece proceeds quietly. Strictly speaking, indeed, now that the King and his counselors have disappeared, there is no insurrection at all. Affairs go on under the Provisional Government with as much calmness and regularity as if it had been accustomed to govern for centuries, instead of being placed amidst the confusion of a recently-overturned throne. But with all this order there is also much excitement. Not only the inhabitants of the kingdom, but men of Greek race, wherever they may be scattered, look upon this as a crisis in the future of their nation; and the Provisional Government encourages the feeling by inviting Greeks, in all parts of the world, to meet together and send representatives to the Congress that is about to be held for the election of the new King. Even politicians who are not Greeks see, in the wonderful events now going forward, a solution of the Eastern difficulty, and talk of raising up a free, powerful, independent Greek nation, composed of all the territories inhabited by Greeks now in the hands of Turkey, as well as the Ionian Islands, as a barrier to the encroachments of Russia. In such an arrangement, European Turkey would, of course, be crushed. So far as secular matters are concerned, the arrangement might not be a bad one; but with our experience of the fanatical disposition of the leading Greek ecclesiastics, we are disposed to doubt whether the evangelical Protestant preacher does not now enjoy more toleration under the infidel Osmanli than he would under the Christian domination of a Greek empire, with its complete organization of patriarch, monk, archimandrite, and pope. The strangest part of the story, however, remains to be told. Not only is the rumor revived of the anxiety of the Greeks to elect Prince Alfred, the second son of the Queen, to the vacant throne; but the French papers assert that Earl Russell has addressed a circular to the Foreign Powers, intimating that, though the English Government would do nothing to promote his election, yet if he were to become the spontaneous choice of the Greeks, they would not counsel him to decline. If this should really be the case, and Prince Alfred were to mount an Oriental throne, bringing English ideas, civilization, and religion in his train, what a singular vista down futurity would it offer! But we doubt it is altogether baseless. Prince Alfred is the heir to the Duchy of Coburg, a dominion not much smaller, and infinitely quieter, than that of Greece; and for the future, there is all the fermentation now existing in Germany, seeking for amalgamation under a wise and liberal ruler, to count for something in the eventualities of the young Prince's destiny. We do not believe he will abandon Gotha for Athens.

The unhappy quarrel between the King of Prussia and his Chamber, shows no sign of healing. Persecutions are taking place in various parts of the country against those journals which espouse the pcpular cause; and to the various deputations which wait upon the Sovereign, but one answer is returned—that be is resolved to maintain his perogative. Of course, a quarrel between the secular powers, on a qustion so grave, cannot but prove injurious to the religious interests of the country; but we are indebted to our Frankfort correspondent for an explanation how directly the mischief works. The reactionary party, which now supports the King in the attitude of resistance he has unhappily taken up, profess to be actuated by high religious principles. The natural effect of this is, that religion is regarded as the political enemy of the political liberties of Germany. It may appear strange that a better understanding of the relations between the secular and the spiritual powers should not be held in a Protestant country like Prussia; but, unfortunately, German Protestantism altogether, is in an unsatisfactory condition. Its Rationalism has been long known, and the reaction has been rather towards the verge of Popery than a simple understanding of the truth as it is in Jesus. A singular and sad instance of its working in this direction, is to be found in a letter we publish from an old correspondent, where, in the enlightened little kingdom of Hanover, the Lutheran and Roman Catholic bodies appear to have united together to compel the sale to the latter of a church which the Reformed Church has possessed for two centuries and a half. It seems that the Reformed party, not being numerous in Hanover, have no Consistory to represent their interests, but are obliged to trust themselves to the guardianship of the Lutherans; and what the value of that guardianship amounts to, we see in the above pregnant instance. Happily, the little body stand firm, and through the aid of others, we trust they will be able to disappoint those who covet their property.

West Point and the Seventh Regiment.

The Seventh Regiment of New York has furnished over seven hundred commissioned officers to our army, all in service, and nearly all trained under Col. (now Gen.) Abram Duryee's own eye. The number of graduates of West Point who resigned, were dismissed, dropped and cashiered, between November, 1860, and the close of 1861, was 203, nineteen of whom were of Northern birth. There are also nine graduates of Northern birth who resigned prior to November, 1860, and are now in the secession ranks. Of Southern graduates, 178 have resigned, but 133 have also remained loyal. In 1860 there were 747 graduates of West Point in the army, and to this number, 73 of the June class of 1861 are added, making 820, of which 617 have remained loyal.

It will be seen that the Seventh Regiment has some reason to consider itself no mean military school.

NEW ENGLAND AND VIRGINIA.

New England and Virginia are nearly equal in area, but in every other natural capacity Virginia has immensely the advantage. She was the earlier settled; she was a favored colony; she suffered immeasurably less from French and Indian hostilities; she has immeasurably the finer climate, the more genial soil, the nobler rivers, the greater natural facilities for manufactures, etc. In minerals and in timber, her superiority is very great.

Now, look at these two sections of our country as they stand revealed in our new Federal Census for 1860:

	NEW ENGLAND.	VIRGINIA.
Area, in square miles,	63,678	61,352
Improved land, in acres,	$12.118,962	11.435,954
Cash Value of Farms.	$473 363,685	$371,696,211
Do of Farm Implements,	$16,357,187	$9,381,008
Capital in Manufactures,	$165,695,254	$26,640,000
Annual Product of Manf.	$434 075.498	$51.300,000
Total Population,	3,135,283	1,596,318
Total value of Property,	$1,863,348,765	$793,249,681

This diversity is not fortuitous. It is created by nothing but the rival systems of industry. Virginia is far more favorably situated for both manufactures and navigation than New England, save in the one respect that New England hires her labor in the open market, while Virginia buys and sells hers on the auction block.—*N. Y. Tribune.*

OUR WONDROUS ATMOSPHERE.

The atmosphere rises above us, with its cathedral dome arching towards the heaven, of which it is the most familiar synonym and symbol. It floats around us like that grand object which the Apostle John saw in his vision—"a sea of glass like unto crystal." So massive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests like snow-flakes to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous that iron shivers before it like glass; yet a soap-ball sails through it with impunity, and the tiniest insect waves it aside with his wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it, the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands round the heavens. The cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and without warning, plunge the earth in darkness. But the air keeps in her hand a sheath of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by-and-bye a handful; and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goeth forth again to her labor until the evening.—*Quarterly Review.*

THE USE OF A GOOD LAWYER.

Nearly thirty years since the writer, then a young merchant of Boston, received from Charles Sumner a note stating that a demand for several hundred dollars had been left with him for collection, and requesting an interview. I at once went to his office, when he exhibited an unsettled account. He stated that the party to whom the balance was due was much incensed against me, and wanted him to issue a writ instantly, and that he had replied, it was usual to give notice of the demand, unless the creditor feared it would prejudice his claim, which in this case was not possible.

After some conversation, he said, "I see that you have a defense against the claim, and think if you will entrust me with it, I may be able to adjust it without a suit. I had much rather any time settle a disputed claim amicably than carry it into court."

I accordingly placed in his hands the affidavits of several persons showing the testimony I should rely upon, and I have not heard from the matter to this time. The account remains unsettled, and for years I had no interview with the claimant. Eight years after I met my creditor on a lonely road late at night. We were friends, and had a long and pleasent walk together.—*J. M. Stone in Boston Commonwealth.*

A Baby Found on the Battle Field.

The following is an extract of a private letter from a soldier of the Fourteenth Illinois. It is dated Bolivar, Nov. 10th:

"Let me relate to you a touching little incident, that will doubtless strike you as a little strange. At the battle of Hatchie, when the battle was raging fiercest, upon advancing midway between the contending forces, we found a sweet little blue-eyed baby—little thing, as I saw it there, hugging the cold earth, its only bed—the little tear on its cheek,

"That nature bade it weep, turned
An ice-drop sparkling in the morning beam;"

unalarmed, amid the awful confusion of that fearful battle, with the missiles of death lying thick about it, and crowding thick upon its young existence, yet unhurt, it seemed, as it lay in its miraculous safety, to say to me, "My helplessness and innocence appealed to God, and he preserved me in the midst of this reeking carnage. If you will make your plaint to heaven, God will preserve your poor bleeding country."

Who would suppose that in the wild, fierce battle of the Hatchie, where the field was strewn with the dead, and the shrieks of the wounded rent the air with agony, a great army would pause in the thickest of the conflict to save a harmless, a helpless child? Yet the brave Fourteenth, that never yet has quailed in battle, did pause, and an officer of the regiment ordered "our little baby" to be carried to headquarters and tenderly cared for.

The next day after the battle, "our baby" was brought before the Fourteenth, and unanimously adopted "Child of the Regiment." Three or four days later, strange as it may seem, a poor, heart-stricken, poverty-pinched mother, came searching the battle field in quest of her child. Imagine, if you can, the wild exclamation of thanksgiving that burst from that poor woman's heart, when informed that her child had been rescued, and with a mother's tenderness cared for. I saw the mother receive her child, heard her brief prayer for the soldiers who saved it, and with the blessings of a thousand men following her, she took away

"Our little baby—
Little blue-eyed, laughing baby."

MOTHERS' PRAYERS.

A few days ago, at the Fulton street prayer meeting, N. Y., a gentleman rose, and said that he would like to impress upon the meeting a sense of the value of a mother's prayers. He had known a mother who had nine children, whose salvation lay constantly on her heart. She had consecrated them solemnly to God, and continually plead for them in prayer. The eldest of these children had spent thirty years upon heathen ground, laboring in the gospel. The youngest son was the last converted. In regard to him her faith had been much tried; he was eighteen years old before his conversion. Still her faith failed not, and at length the desire of her heart was given her. Her youngest gave himself to Jesus, and she gave him to his country. The oldest brother, who has been a missionary in Oroomiah, Persia, for thirty years, now stands before you, to testify to the value of a mother's prayers. The younger brother was lately brought home from the war—dead. But his spirit is safe at home in the heavenly mansions, to go no more out for ever.

A POSTAGE-STAMP RELIGION.

A lay brother, exhorting a meeting of brethren to more of godliness, remarked,—"Brethren, I had the other day a silver dollar in one hand, and some postage stamps in the other; and I thought how fitly they represented the religion that prevails among us. There is gold and there is silver among us, but it is very scarce, and seldom met with, while these stamps, of little value in themselves, go current for money. They are not money, but they now go current among us as money.

Now there is a kind of religion going current among us, but it bears little resemblance to the genuine. It is very loose, and very thin, of no positive, and of little relative value; it has not a particle of the true ring in it." We have known many a brother farther from the truth than that.—*Congregational Journal.*

HOW TO SPEAK TO CHILDREN.

It is nsual to attempt the management of children either by corporel punishments, or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which is little regarded; I refer to the human voice—the soft, gentle, soothing modulations of the voice; and this seems to me to be the more excellent way. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its effect; or the parent may use language in the correction of a child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavor to recall the image of a fond mother long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so, also, is her voice—the tones of her voice; and blessed is that parent who is endowed with a pleasing utterance.

A sweet voice is a great moral power if it be employed wisely. What is it that lulls the infant to repose? It is not an array of mere words. There is no charm to the untaught one in mere letters, syllables and words. It is the sound striking the little ear that soothes and composes it to sleep. A few notes, however, unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence to quiet and prepare for repose. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mothers's voice.

She who speaks to her son harshly, does but give to his evil conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty we are liable to utter ourselves harshly to our children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child the same we manifest in the tone in which we address it. Anger, severity of reproof, harsh words, are of all things the worst. They excite evil passions, lead to resistance, and become the stimulants of disobedience and evil conduct. Speak gently to the child.—*Ch. Intelligencer.*

MARRIAGES OF CONSANGUINITY.

M. Boudin, so well known for his researches in medical statistical questions, thus concludes an interesting inquiry concerning the effects of marriages of consanguinity: 1. The opinions hitherto delivered, whether for or against the hurtfulness of these marriages, have for the most part not been based upon conclusive proofs. 2. It is the statistical method that can alone supply a scientific solution of the problem. 3. It results from my own researches that consanguineous marriages are contracted in France at the rate of two per cent.; and the deaf-mutes are the issue of consanguineous marriages in the proportion of twenty-eight per cent. at the Paris Imperial Institution, twenty-five per cent. at Lyons, and thirty per cent. at Bordeaux. 4. Marriages between nephews and aunts are contracted in France in the proportion of fourteen per cent. (fourteen-thousandths per cent.) while deaf-mutes are the results of such marriages in the proportion of two and four hundredths per cent. In other words, deaf-mutes resulting from such marriages are one hundred and forty-five times more numerous than they should be. 5. Marriages between uncles and nieces are contracted in this proportion of four-hundredths per cent. and deaf-mutes resulting from such marriages reach one and sixty-one hundredths per cent. *i. e.*, the danger of engendering deaf-mutes is forty times greater in this kind of alliance than it is in ordinary unions. 6. Marriages between cousin-germans are contracted in the proportion of 0.77 per cent, and deaf-mutes are produced in the proportion of 18.47 per cent., *i. e.*, 24 times more frequent than they should be. 7. The proportion of deaf-mutes proceeding form consanguineous origin would be still greater if we could take into account those which proceed indirectly from cousanguineous marriages. 8. While at Berlin the proportion of deaf-mutes is but 6 in 10,000 among the Christians, it is 27 in 10,000 among the Jews. 9. In nearly thewhole of the cases the deaf-mutes issueing from consanguineous marriages have parents who are perfectly healthy and exempt from hereditary affections. 10. When male and female deaf-mutes intermarry, not being consanguineous, the children they produced with rare exceptions, are exempt from dumbness and deafness. 11. In the face of such facts as these, the hypothesis of a morbid hereditariness employed for the explanation of the frequency of deaf-dumbness among infants the results of consanguineous marriages, is radically false. 12. The hypothesis of the pretended harmlessness of consanguineous marriages is contradicted by the most evident and well-verified facts, and can be only excused by the difficulty, or rather the impossibility, of giving a physiological explanation of the production of infirm children by parents who are physically irreproachable. M. Boudin, in proof of the practical importance of this kind of inquiries, states that in 1831 more than 15,000 men have been exempted in France from military service on account of deaf-dumbness, dumbness, or deafness.—*Recuil de Mem. de Med. Militaire and Medical Mimes.*

HISTORY OF JANUARY.

It is very appropriate that this should be the first month of the year, as far as the northern hemispere is concerned; since its beginning being near the winter solstice, the year is thus made to present a complete series of the seasonal changes and operations, including equally the first movements of spring, and the death of all annual vegetation in the frozen arms of winter. Yet the earliest calenders, as the Jewish, the Egyptian, and Greek, did not place the commencement of the year at this point. It was not done till the formation of the Roman Calender, usually attributed to the second king, Numa Pompilius, whose reign is set down as terminating Anno 672 B. C. Numa, it is said, having decreed that the year should commence now, added two new months to the ten into which the year had previously been divided, calling the first *Januarius*, in in honor of Janus, the deity supposed to preside over doors (Latin *Janua*, a door,) who might very naturally be presumed also to have something to do with the opening of the year.

According to Verstegan, in his curious book, "The Restitution of Decayed Intelligence," our Saxon ancestors originally called this month Wolf monat—Wolf-month, "because people were wont always in this month to be in more danger to be devoured of wolves than in any season else of the year, for that, through the extremity of cold and snow, these ravenous creatures could not find beasts sufficient to feed upon."

Subsequently, the month was named, by the same people, Aefter-Yule—after Christmas. It is rather odd that we should have abandoned the Saxon names of the months, while retaining those of the days of the week.

A THANKSGIVING sermon of unique construction was preached at Yonkers, N. Y. Six congregations were united on the occasion, completly filling the first Presbyterian church, the Dutch Reformed, the Episcopal, the Baptist, and the Methodist churches, took part in the services, and joined in preaching one and the same sermon! The text of the discourse was Eph. 5: 20, "Giving thanks always, for all things, unto God and the Father, in the name of our Lord Jusus Christ." The Dutch Reformed pastor introduced the sermon, and very naturally divided it into six parts. Each part had been assigned to one of the preachers, and at the end of an hour the large congregation had heard, with evident satisfaction, a well-jointed and interesting sermon, preached by six ministers of as many different denominations. At the close of it a collection was taken up for the suffering operatives of Lancashire England.

NOT to hear conscience is the way to silence it.

THE PACIFIC

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THE LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions. 2. If subscribers order the discontinuance of their papers, the publishers may continue to send them until all arrearages are paid. 3. If subscribers refuse or neglect to take their papers from the office to which they are directed, they are held responsible till they have settled the bill and ordered the paper discontinued.

YOUTH'S.

THE LOST GLOVE.

"Mamma," said a little girl, "do you know what my fingers want?" "What do they?" asked her mother. "My forefinger, my little finger, and my two middles all want a mitten to their own selves; they don't want to be huddled up in one big mitten." The mother looked up, as much as to say, What does that mean?

"I mean," continued Mary, "that I do so want a pair of gloves, mamma. Ain't I old enough? I shall be six in two months. I shall be so happy to be old enough to have a pair of gloves."

"Would you take good care of them?" asked mamma. "I never lost my mittens, neither one or two of them," said Mary. This was true. Mary was fast forming the good habit of taking care of her things. Indeed, young as she was, she excelled the older children in this respect. Mary's mother thought if it would make her little one so happy to own a pair of gloves, she would certainly gratify her; and accordingly, the next time she she went shopping, she took Mary and fitted a nice pair on her fat hands. "Take the best of care of them," said her mother. "Of course I shall," answered Mary, with a very womanly air; "I shall keep them forever." Mary did not know how long forever was, or I dare say she would not have ventured such a rash promise.

"Mary will lose her gloves before the week's out, said her brother George, who could never keep his. "You see," cried Mary, proudly, "you see, sir." "I *will* see," said George. Mary hoped he would, she felt so very sure.

Not many days after, Mary's Sabbath school teacher came for her to walk, and she went, gloves and all. They were gone almost all the afternoon, paying visits to some of the other scholars, and visiting a hall that was being trimmed with evergreen for a fair. Mary picked a bunch of evergreen, and lest she might soil her new gloves, she took them off, and put them in her pocket. On her way home, she looked to see if they were safe. Out came her handkerchief, and out came one glove; but out came *not* its mate. "Where's my other glove?" cried Mary, stopping in the street, and emptying her pockets. The missing glove was not there. Mary ran back, looking on the sidewalk. No glove was to be seen; and as it was getting late, she knew she must go directly home. "But what shall I say?" said Mary to herself, nearly ready to cry. "Oh, I can't tell mother." Did she shrink from being found fault with? Did she think George would laugh at her?

Little fears now joined the child. There are three families of Fears. Foolish Fears—that is one family; Wicked Fears—that is another; and Wise Fears. The little Fearings are always about among the children, mixing in their play, joining them at school, and often staying with them at home; and they get an unaccountable influence over the children, especially the little Wicked Fears, teaching them to say and do things which the children afterwards are heartily ashamed of, dogging at their heels, putting burdens on their backs, and making them very, very unhappy.

Now which of the little Fears do you think joined Mary? I am almost sorry to tell you. It was Wicked Fear. And what do you suppose Wicked Fear said to her? This is about what it said: Don't tell your mother you lost your glove. She won't like it; she will blame you, and George will twit you of it. You won't get another pair very soon. Don't say anything about it. When your mother finds it out, and asks you, make believe you don't know 'twas lost; for Wicked Fear is almost always a *lying* Fear. Oh how many poor children have been made miserable by the lies of Fear. Have *you* ever been?

Did Mary *mind* Wicked Fear? Did she put herself in his power? No. "I will do *no such thing*," said the little girl to Wicked Fear. "I will never lie or make believe, to my mother. I'll tell the truth. I'll tell her that I have lost my glove. If she blames me, it's no more than I deserve, I dare say." At this brave, good speech, Wicked Fear ran away, as he always does when a child confronts him with Truth on her side. Truth generally has a little Wise Fear with her. They go very much hand in hand. Wise Fear was here now, and it seemed to say to Mary, right, right, little girl. "The fear of the Lord is to hate evil. Behold, the fear of the Lord, *that* is wisdom; and to depart from evil is understanding."

So with truth, and little Wise Fear, Mary went home and told her mother all that had happened. "Mamma," said the child, "I feel sorry. I am afraid I was too sure, to be as careful as I ought to have been. I did not think. I will not ask you for another pair till I learn to take better care." And Mary was so humble, that George begged his mother to try her with another pair. Did she? Mary had the present of a new pair on her sixth birthday.

THE LITTLE BOY AND HIS SHOES.—And now I come to the reception of the box. You must know how highly we appreciate it. Why, how do you suppose I felt, when my little boy—who had plaintively complained to his mother that he "*never* went to meeting"—stood by, with the light of hope in his eye, and kept saying, "Where are my shoes, pa?" "Pa, where are my shoes?" And then when an entire suit, shoes, stockings, cap, and all, was laid out, exclaimed: "I tan do to meetin now, tan't I, pa?" How thankful we were to the ladies of West Hartford, the next Sunday morning, when the little fellow went to church!—a place towards which his little feet might not for years have traveled, had it not been for their kindness.—*Home Missionary.*

Two little boys sat listening eagerly while their grandmother was telling them the Bible story of Elijah going to heaven in a whirlwind, with a chariot of fire, when little Willie interrupted her with—"O, Sammy, wouldn't you have been afraid?" Sammy hesitated a moment, and then replied—"No, not if I had the Lord to drive."

TRUE greatness consists in doing what deserves to be written, in writing what deserves to be read, and in making mankind happier and better for your life.

THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, February 5, 1863.

Notice.

The Trustees of this paper, are:
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The Trustees desire, again to call the attention of the friends of the PACIFIC, to the aid which they must render us, in making the financial basis of the paper, firm and reliable. This can be done readily, by sending from each locality, as large a list of subscribers, as can possibly be obtained, with an immediate remittance of the money. The paper, for its support, relies mainly upon what it receives from its subscription list. If the PACIFIC, in its present spirit and aims, now commends itself to its former, and present friends, will they not rally to its help?

The Associate Editor, Rev. S. V. BLAKESLEE, is authorized to make collections in all parts of the State.

Party Baseness.

The revelations made last week, in the Senatorial caucus at Sacramento, have filled all hearts with indignation. They disclose a character and practice among those high in political life, that may well fill us with alarm for the safety and honor of our institutions.

For years the friends of virtue and freedom have avowedly labored to establish in the land, a political party with a moral basis—a party founded, not on the spoils of office, but on the principles of truth and right, and purged of the corruptions with which the old parties were dripping. And now, just when these efforts seemed to be successful, just when the State and nation had apparently entered on a new life, a magazine of iniquities, as fatal as Pandora's Box to our safety, is suddenly opened before us. We shudder and turn away, and would fain close our eyes on the scene forever. We can scarcely believe what we see and hear. We wonder if every political combination in a republic, is essentially a vile compound of corruptions; a loathsome mixture of falsehood, treachery, party patronage and bribery. We wonder if political life among freemen can never be honorable, but must always be a cess-pool, filled with as disgusting a medley of iniquities as the famous "charm of powerful trouble" in the witches' caldron in Macbeth. We wonder if its contents must necessarily be

> "Eye of newt and toe of frog,
> Wool of bat and tongue of dog,
> Adder's fork and blind worm's sting,
> Lizard's leg and owlet's wing,"

together with the "sweltered venom" of poisoned toad "to make the hell-broth firm and good." If so, there is nothing now remaining for us as a nation, but to fold our arms and close our eyes, while we are swept over the brink of a political and social Niagara, into a boiling gulf of violence and blood.

But we believe our institutions are capable of better things. The masses of our people, we know, are honest and sincere, and have the welfare of the country at heart. Neither do we doubt but that the rank and file of the party now in power, have labored honestly for a reform in politics, yet in their regard for principles they have overlooked men. This has been their mistake, and the mistake of all parties for twenty years; and the consequence has been, that those who were born to rule, and ought to rule, have little or no influence in shaping our political destiny, while as a nation, we have been ridden by demagogues to the brink of an abyss, from which we now turn back with a shudder. This evil must be remedied, or as a people, we are doomed. With our present tendencies unchecked, our character and destiny are written in the history of the Roman Republic.

Nor is the spirit of intrigue and moral dishonesty which now, like a huge Vampyre, is sucking the life blood of the nation, confined to political circles, but even in our churches, seminaries of learning, and benevolent institutions, its fetid breath and pestilential touch too often smite with death the most Godlike things our hearts revere. Its character is not changed, however, by being clad in the robes of a seeming sanctity. Sin is sin everywhere, in the church, and among the ministry as out of it. A mean act is a mean act, falsehood is falsehood, dishonesty is dishonesty, treachery is treachery, robbery is robbery, and murder murder, whether enacted in the name of Christ or of Thug, whether sugared over with a text from the New Testament, or from the Shastas, whether perpetrated by a minister of Jesus or by a priest of Buddah. An intrigue to promote the election of a scheming politician to office, is by no means sanctified by being concocted in a clergyman's parlor. It is as base for a church to acquire property by bartering the influence of its leaders and members in the procurment of office, as it is for the vilest partisan to receive bribes. Those having control of a religious sheet, cannot sell its influence to a political clique for a consideration in money, without being branded forever with a mark blacker than that of Cain. Our safety as a people, requires a change in these respects, among the leaders of all all sections and classes of community. We need a higher standard of honor among those who fill our public places. We need men of loftier patriotism, and a purer life for our leaders. Nothing else can save us; and unless the people see that these are supplied, our future as a nation is wrapped in the blackness of despair.

COLLEGE OF CALIFORNIA.—A meeting of the Trustees will be held in Judge Waller's office, Montgomery Block, on Friday, Feb. 6, at 2 o'clock P. M.

S. H. WILLEY, Secretary.

Saints on the Earth.

We read, and we hear much of saints who are dead. The Bible has much to say of them. It is indeed a history of this race and class of men. It passes by without notice, the great events in ordinary human history. It leaves the great world to go along by itself, making no mention of its illustrious deeds and illustrations, men only in so far as their lives and works overlap and illustrate the careers of the saints, it seeks to honor. Much of the long sweep of antideluvian history, which it records, is what centers about the lives of the four or five saints, of whom it makes mention. In its view, the manners, customs, institutions, habits, industries, commerce, civilizations and cities of those early times, are as nothing compared with the lives and examples which Abel, Seth, Enoch, Shem and Noah set forth. And so on down to the time of Christ. The men who have had the largest and most honored place in the Old Testament record, as it covers over the space which 2,500 years filled after the deluge, till Christ came, are those who are presented to us as saints; and since the calendar of Inspiration closed, since the Church of Christ has had its visible expression and expanse in the earth, how much has been made of its martyred saints. Their heroisms are honored and their examples enforced. Though long since dead, many of them still live. Their lives yet echo among the generations of the living, the same counsels which they uttered when they walked and worked among men. But this cloud of witnesses, which began to be gathered in the moral heavens so long ago, has not been wholly taken from the earth. There were some of them living on the earth in the days of David, "But to the saints that are in the earth, and to the excellent in whom is all my delight," they have been living on the earth ever since his time. They are living now, setting the same examples of a true religion in all the places in which they move. Bad as the world now is, this class of men has not run out. They are instances of moral beauty, as fresh and clear to the eye of God as any whom that eye has ever seen. Their countenances may not shine, as the countenance of Moses shone when he came down from the Mount, neither will they be translated like Enoch and Elijah, in chariots of fire, yet they walk with God. They have his spirit. They are controlled by principles, as lofty and heroic, as any which animated the bosoms of eminent saints in the ages past. They have just as good a title to saintship as these men had, and they have need only to be removed into what a poet calls the "still air of Eternity," to be recognized and honored as "spirits of the just made perfect, and "members of the General Assembly and Church of the first-born, whose names are written in heaven."

The Gospel a Telescope.

The Gospel makes one cognizant of new and unsuspected relations. It opens and anoints his vision. Those who watch closely mere human affairs discern nothing they say which is higher and more ultimate than the perfection of art, science, and government. Such look and strive alone for intellectual, social, and physical enjoyments. These things are noble. They are important for the well-being and dignity of man's earthly career, but that career has really no value, and no dignity, as these men are compelled to own, when you consider it in these things alone, and apart from the eternity in which we are so soon to dwell. Man's relations to this eternity are grander than those which relate to invention or discovery, or industry or education. It is the object of the Gospel to open these higher relations to his vision. God's Providence coincides with this fundamental idea of the Gospel. Its utterances and workings are in this direction. They are so set and combined—they so eliminate and develop their processes in respect to every man as that in some way his vision shall be opened, so that he shall be made cognizant of facts and principles, laws and duties which lie out of the range of the mere eye of sense. Those who accept of the Gospel by faith are made cognizant of these higher relations. They have freshness and power. They control the life They put a new spirit into the heart. They intensify one's conception of duty. They make him "*look* not at the things which are seen and temporal, but at those which are unseen and eternal." He uses the telescope which faith adjusts to his eye.

Editorial Visits.

The approach to New Almaden from San José, for some six miles, is by a winding road, through a beautiful valley, between low mountain ranges rising abruptly on each side, presenting every variety of romantic scenery. In vain the traveler looks on the way for the appearance of a town, as in mining regions. Two or three pleasant farming houses are passed, at some distance apart, and farther in among the wild, still, beautiful mountains, one is taken, till just over a dashing stream, the road, cut into the side of the steep, overhanging hill, turns to the right, when suddenly, in a slightly widened portion of the narrow gorge, a lovely little village appears, one string of buildings mostly of one story and a half in hight. They are all alike, painted yellow, on the left of the street, fronted by narrow dooryards, filled with ornamental trees, shrubs and plants, with little porches, often several with trailing vines, while a good picket fence shuts in these miniature Edens from the public street. In front of all is a beautifully graveled sidewalk, overshadowed by a fine row of large shade trees. Just to the right, immediately beyond, runs the narrow carriage way, barely wide enough for a good road, since on the opposite edge rise the high, steep, green hills, precluding all need of a fence. Some fifteen of these lovely residences, with two or three public houses, together with the proper mining buildings, furnaces, etc., constitute the town of New Almaden. It is a gem of a village in the midst of vast rugged regions around. Up from here, in a direct line, not over a mile, reached by a fine graded road of two miles in length, is the famed quicksilver mine of this section. Nestling on the side of the mountain, or extending along a small ridge, is a village of four hundred regular miners, with some four hundred others directly or indirectly connected with them. Here the extensive operations of quarrying out the ore are carried on by a regular corps of four hundred men, engaged day and night in different divisions assigned to the different departments of the work. Roughly accoutered for the expedition we entered a long dark tunnel leading to the first deep shaft. Once or twice, in our ascent, we were compelled to crouch closely against the wall, to avoid being crushed by the loaded car, which came thundering down by us. We came at length to the stationary engine, where we were let down in a tub two hundred and twenty-five feet into the vast caverns worked below. Here we were at once ushered into the midst of numbers of dark, hard-handed, hard-working miners. We were welcomed to all the mysteries of the art, and readily answered when proposing any questions; of these, of course, we had many to propose. Side cuts ran off in various directions, dividing in almost countless branches, leading sometimes to a little company drilling and picking away into the solid rock, looking for the valued metal. Some of these dark, irregular caverns, are hundreds of feet in extent, and reaching to a height through which the eye, aided only by the light of our tapers, could not reach. Often we came where a score or more were busily engaged breaking up the rock, sorting the material, wheeling away the true ore, and piling up the rufuse rock in great heaps out of the way. At other times we entered where all was silent, as if never disturbed by the conquering arm of man. Repeatedly the thundering roar of exploding blasts would reverberate hoarsely through the great caverns around us, and again all be hushed in solemn stillness, as if we were in the dark regions of the dead. Soon the sound of many picks, sledges and trundles, with the hum of voices, and the jargon of languages, like that at Babel—Cornish, French, Spanish, German, Italian and English—would break up all sober reflections, and bear one quickly back to a sense of active life. We were surprised to find that in all parts of these extensive mining operations we could discern no appearance of a vein or ledge or lead of the metal. This metal, when found, seemed perfectly distinct from the surrounding rock, but it appeared to be in larger or smaller irregular masses through the solid parts of the great mountain. We were told that there were only a few and very uncertain indications as to where the ore might be found. Hence, to a great extent, when a locality failed to yield the metal, a tunnel would in general be run in any direction where an unexplored portion of the mountain afforded a mass large enough for other excavations. Thus it would be very possible that some day, metal not being found, scores of thousands of dollars will be spent in running tunnels, searching for the ore, till finally the conclusion will be, that there is no more of the ore to be found.

On returning we tried the experiment of ascending by the winding foot-way of the miners, through narrow passes or wide excavation by seven different long ladders, giving sufficient exercise to cause the perspiration to flow freely before we reach open daylight again. Open daylight we certainly found, though shut up daylight we have never yet ourselves had the fortune to find. We shall not soon forget our quiet, youthful Cornish guide, Billy, who strolled before us through all parts, willingly waiting as long as we wished, in making our examination; or his talkative Irish companion Johnny, who was ready to take an active part in all our searches, whether picking the rock, or tracing the seams; some lively remark was ever ready from him for those we met, of whatever nativity or language they might be.

Once again outside we persued our work for the PACIFIC, and formed many valued acquaintances, whom we shall meet again with pleasure.

There is no regular preaching or church service in either the higher or lower town, though of the miners generally, some who love the truth meet in worship after the primitive form. A school is in progress and well attended in the lower town. The inhabitants, those speaking our language, are mostly English, Scotch, and Irish. The whole enterprise is under the control of a wealthy English company, who seem to manage the concern with admirable system and success.

S. V.

Critic's Corner.

Local usage can never of itself give a sanction of valid authority to style in writing or speaking. Such usage is, at best, only an apology for provincialisms.

The California miner's phrase, *to prospect*, has a limited and technical currency; but a local custom cannot invest factitious technicalities with a dignity sufficient to secure for them universal favor.

It is conceded that Webster's Unabridged Dictionary is a copious storehouse of words in common use; but no true scholar will allow its *cant* and *local* phrases to rank with terms of accepted classic authority. In a practical conforming of style to established standards, the "unabridged," in Webster or any common vocabulary, needs be abridged. Notwithstanding, correct taste in style suggests a selection of appropriate terms, the rule is continually violated in an eagerness to adopt some new and strange word or expression. *Disremember*, as an example of this class, finds occasionally a patron who thus *dis*tinguishes his peculiar taste, while very effectually he extinguishes his claim to good scholarship.

The word *calculate* is wrongly made to answer a variety of ends. Sometimes it is used in the place of *to think*—"I calculate so." Another use which is very frequent to substitute it for *to adapt*: as "the thing was *calculated* (that is adapted) to produce," etc. The true synonym for calculate is compute. Richardson, in all his examples of its use, gives not a single exception.

The reply of "P." in the PACIFC of January 29th, to the writers's criticism on the words "resbrrect" and "resurrected," citing the technical usage of medical schools, is hardly sufficient to meet the case.

SAN PAULO.

[For the Pacific.]

The Loved and Lost.

BY DELIA.

There's a white crowned little tablet,
Where the prairie winds do blow,
But the daisies sleep in winter,
'Neath a coverlid of snow;
And the wild and fragrant roses
Bloom in beauty in the Spring,
And the sunbeams kiss this tablet,
Whilst little angels sing.

I did love him, yes, I loved him,
But the angels loved him too,
So we gently laid him down to sleep,
'Neath the sky so bright and blue;
There's a lilly on his little grave,
And a dew-drop pure and bright,
'Tis an epitaph I planted there,
In the stillness of the night.

Now I'm lonely, very lonely,
For my heart doth ever crave
For the little darling, sleeping
In the cold prairie grave,
But the memory of the loved and lost,
From my soul will never part,
Though the shadows of the marble slab,
Dim the shadows of my heart.

COLUMBIA, Jan. 24, 1863.

The Presbyterian Union.

EDITORS PACIFIC:—There have been several communications in the PACIFIC upon the subject of Presbyterian Union. Presuming that in attempting any enterprise, all candid and prudent minds are willing to see the arguments that are opposed, as well as those which are in favor of it, I solicit a hearing, somewhat in opposition to the measure, and also against further discussion upon it.

In the first place, the union is not essential. On this point I can hardly do better than to refer to the language of "Cephas," in the PACIFIC of January 1st, in his third and fourth paragraphs, the third reading in these words: "There are some weighty reasons for sincere thankfulness that the Protestant Church is distributed into several co-ordinate and harmoniously-working bodies, acting at once as natural checks and stimulants, and escaping the evils inseparable from too great a centralization of ecclesiastical power." Why do not these conclusions, and the reasons he gave for them, apply to the two great Presbyterian bodies? There is a tendency to estimate the power of the Church, just as we do the power of worldly organizations, namely, by its numbers, and its amount of property; whereas our Lord seemed to labor to remove such notions from his disciples; and the Apostles, appreciating and submitting to his instructions, were able to make more extensive and more genuine aggressions, with the Church—the unit—the body of Christ, than any of our modern organizations, as such, can do. Yet it may be principally from this erroneous tendency that the desire for union originates.

In the second place, the union is impracticable. On this point I cannot do better than refer again to "Cephas." Though he proposes to unite his voice with those who advocate the union, his clear and honest mind, through his sixth, seventh, and last paragraphs, admits that it is impracticable, and suggests something that "would not effect, perhaps a union, but it would be one step towards it." To his suggestion there can be no possible objection; and much might be said in favor of it. Let it be acted upon immediately.

In the third place, the union is not desirable. I suppose the union referred to usually, to be that of the two General Assemblies, with all their constituent bodies, so that there would be only one in the place of the present two. Such union would not be desirable, for the reason that there are differences between the constituent bodies, the individual churches, which would prevent pleasant and harmonious action. But few such differences exist in the respective General Assemblies as now divided, perhaps none in the N. S. branch. The differences which caused the separation may have been overcome by the modifying power of time and separation. Would they have been overcome if nominal union had been adhered to? The two branches of the Church have had their respective habits, which while separated they have followed with ease, but which if union were effected would produce irritation. For instance, the habit of avoiding the discussion of matters, which are considered by some to be foreign to the purposes of church organization. Extraordinary circumstances may have led to acts that indicate that the habit of the O. S. church is forgotten; but it is not forgotten. It was not confined to the matter that has divided the country, it has not become latent as a sentiment, and under the union contemplated, it would revive and resist, and produce chafing and bitterness.

In the fourth place, the discussion of the subject will do no good. As the union is not essential, nor practicable, nor desirable, the discussion of the subject will be found, some day, to have led those who have their hearts upon it, to conclude that all who differ from them are very obstinate and repulsive Christians; and bad feelings and unkind words will follow.

I wish that precedents had always been such as to prove this dark prediction to be unjust.

APOLLOS.

HOME MISSIONARY RECEIPTS.—The receipts of the Am. Home Missionary Society in November last, were unusually large, nearly $20,000. Of this sum, $10,000 was from the legacy of Anson G. Phelps, Sr., and $3,844 from the legacy of Anson G. Phelps Jr., of New York.

A COPY of the *State Almanac*, for 1863, has been placed upon our table. It is also a hand-book of California statistics, and as such supplies what has long been felt as a great want. It is a work which should have a place in every office and counting-room—an indispensible vade mecum. It is published by A. Roman & Co., and is for sale at their bookstore, 419 Montgomery street.

Sacramento Correspondence.

EDITORS PACIFIC:—The leading theme of conversation here, of course, is the case of bribery in connection with the Senatorial caucus. There are none who even try to justify the action of Mr. Watrous in the attempt to induce Mr. Smith, of Butte, to change his vote; but, on the other hand, there are scarcely any—and I believe none who know Mr. Phelps—that believe he knew of, or would, under any circumstances, sanction the use of means of that kind.

There can be no reasonable doubt that Watrous was led into a well devised and skilfully made trap, and that the design was to bring odium and consequent defeat upon Mr. Phelps, whose election was a matter of almost absolute certainty, and could be prevented by no other means.

The friends of Mr. Park, who have sought to prove the complicity of Mr. Phelps in this matter, have utterly failed to do so; and the friends of Mr. Phelps now insist upon a thorough investigation of the whole thing, for they confidently believe that not only is it impossible to prove that he had any connection with the matter, past, present, or prospective; but that it can be shown satisfactorily that he is entirely free from every thing like reasonable suspicion.

However bad may be the state of affairs in the political world, which the revelations of the past week expose, the evidence in this case shows that the charges so commonly made of universal corruption, are without truth. It has become fashionable to denounce every body and every thing connected with political and official life as corrupt to the core; and such denunciations are generally indulged in without any discrimination, or even the most remote hint that there are exceptions. The result is, that there is with those who seek popular approval as their reward, but little inducement to stem the tide of evil influences with which they are surrounded. It is a rather important fact that the moment a man of Christian reputation proposes to exercise his rights as a freeman, by taking part in political affairs, it is at once sneeringly said of him, by the worst of political demagogues, that he is mingling in the "filthy pool," and no effort is left untried to blacken his character and injure his reputation, in order that he, and others of his class, may be deterred from entering the political arena in competition with those whose sole business it is to manage political affairs; for there is nothing that professional politicians—those who depend entirely upon politics for a livelihood—so much hate as the presence of a good man in the same ranks with them. It is their constant aim to prevent the intrusion of such, and when by the demand of the moral portion of the community a man who has the ability and moral courage to oppose, with a prospect of success, their schemes of selfish aggrandizement, all factions, however bitterly they may oppose each other, unite in their efforts to crush out their common enemy, by destroying his reputation and influence. What makes this much worse than it would otherwise be, is the notorious fact that a man in official position, who discharges his duty to the country at the expense of losing the support of strong political elements, or even at the expense of losing the favor of a few bad men who hold the balance of power at primary elections, has the certain prospect of being speedily consigned to political oblivion; for the moral element of society is scarcely ever represented in respectable numbers at the primary elections, which, *in some form*, will inevitably, under our system of government, continue to control the choice of our rulers. If, therefore, good men *honestly* and really desire what they so often in words demand, it becomes a duty they owe to themselves, their country, and their God, to make themselves felt in the primary affairs of politics. In numbers and influence they are such as to command respect, and as it is the interest of the people at large, good and bad, to have an honest administration of the government, they could soon purify the political atmosphere, if they would but take the trouble, and manifest a reasonable degree of moral courage in demanding, in a practical form, in connection with the primary elections and nominating conventions, that none but honest candidates shall be placed on their ticket. As it is now, the better portions of society have no concert of action, but all their influence and strength are so frittered away and diverted from their proper object, that they have become the laughing stocks of politicians, and in the private caucuses of those who, under the present system of political management, control the affairs of State, the "moral element" is a subject of sneers and contempt, which it is almost folly to consult, or even recognize farther than to throw it some trifling sop, and the man who, in a primary political caucus, has the temerity to insist upon having the moral element of society fairly and fully represented on the ticket, is generally rewarded by a hearty laugh on account of his verdancy in politics.

Now for this unfortunate state of things in the political management of our country, who is responsible? I reply without hesitation, and with a very intimate knowledge of the facts, that the responsibility rests upon those good men of influence in the community whose want of moral courage, and whose love of ease prompt them to refuse to "dabble in the filthy pool of politics," and treat with what they regard as "gentlemanly contempt" and "holy horror," everything having any connection with politics, foolishly imagining, in their extreme innocence, that they will have discharged their duty by going to the polls on the day of election, and voting for the "best man." When they go to the polls, they often find that the candidates are nearly all objectionable, or that the good men are nearly all on the ticket that can not possibly be elected, or on the ticket representing the principles that should be voted against, and hence the members of the "moral element," with downcast look and heavy hearts, quietly elbow their way through the crowd, and seek the comfortable quiet of their happy homes to reflect on the deplorable condition of the country, and, perhaps, thanking God that they are not as other men, who can stoop to have anything to do with political affairs. Now my dear Christian reader, I trust you will not be offended if this meets your case, but I desire in all candor, that you ask *yourself*—the question: "Have I done all in *my* power as a man of some influence in the community, and as a member of a political organization, to secure the promotion and election of good men; and am I entirely without responsibility for the political demoralization I so bitterly deplore and denounce.'?

But it may be said that our best citizens do not take an active part in the primary elections, and the consultations connected with preliminary political matters, and therefore it is not respectable to do so. Let me invite the attention of all who reason in this manner, to the following, and ask them to go and do likewise:

"REPRESENTATIVE MEN.—At the recent election in Andover, Massachusetts, the caucus for nominating the town's Representative, was attended by the Rev. Dr. Jackson, who was Chairman; by Rev. Professors Park and Phelps, of the Seminary; Samuel H. Taylor, LL. D., and James S. Eaton, of Phillips' Academy—gentlemen never or seldom before seen at such a meeting. The result was the nomination of a thoroughly Christian and high-toned man. Such men ought to attend the primary meetings of the people oftener, and thus prevent bold and unprincipled men from obtaining office."

On account of the Senatorial contest, legislation progresses but slowly; several important bills have been prepared, and some of them have been introduced.

The bill against gambling, which is very thorough and stringent, is now in the hands of the Judiciary Committee, having been reported back by the Committee on Public Morals, with a few trifling amendments, and with the recommendation in favor of its passage. It will meet with strenuous, and some unfair opposition, but I think it will become a law.

Judging from the recent action of the Assembly, I confidently expect that the useless special legislation which has taken so much of the time and attention of previous Legislatures, will, in a great measure, be dispensed with. Special legislation, as such, is not objectionable, for in a State whose general laws have been perfected, it is bad policy to change them frequently, but there is a large class of the special legislation with which the statute books have been encumbered, they should be provided for in general laws, if such laws are defective in reference to those subjects. For instance, it is folly to pass, at one session, twenty or thirty special acts of considerable length, and of substantially one form, for the construction of roads and bridges, when by incorporating the provisions of such special acts in a general law, and giving to the Boards of Supervisors, under proper restrictions, the power to say where, when and by whom such works shall be constructed and managed, all reasonable ends can be attained without the enormous cost to the State, that is now entailed by such special legislation.

The weather is delightful here, the streets are improving rapidly, though they are still very muddy. Great regret is expressed on account of the resignation of the Rev. Mr. Benton. He is greatly beloved by the members of his church, and I fear that it will be some time before they find a man, who, in all respects, can fill his place as a student who has thoroughly "read mankind, their laws and acts." He has but few equals on this coast.

OBSERVER.

A Conversation of two Neighbors.

In a quiet rural region of California, two neighbors casually met, during the balmy days of last November, and having finished the busy labors of the season just past, were waiting the return of rain to commence again the plowing of their fields for another year's rich reward of their well-directed efforts. A pleasant but varied conversation followed on subjects usually referred to on such an occasion, gradually changing into a regular comparison of their former and present homes, the conclusion being generally in favor of the latter. At length Mr. Merrit observed, "But there is one thing, neighbor Jones, in which I feel that my former home had immensely the advantage over my present one in California.'

"And what is that?" said Mr. Jones.

"Why is it," said Mr. Merrit, "all that is involved in the idea of a Sabbath, I miss, above all things else, the quiet, the solemnity, the sweet sense of rest, the rational elevation of soul, and the blessed realization of spiritual and eternal truth, of God, and all his claims connected with the generally observed and legally established Christian Sabbath of my own native land."

"Well," said Mr. Jones, "It may be so, but I cannot look at it in quite that light."

"To me," said Mr. Merrit, "the Sabbath seems of very great importance, even as a day of physical rest for our bodies, wearied with the toils of the week, but more especially important, as tending, preëminently to the improvement of morals, and the advancement of intelligence; to the promotion of benevolence, of social good order and kindly feelings; of taste, refinement, and proper behavior; of law, justice, and moral obligation; of godliness, of piety and true religion, in short of everything pertaining to man, and characterizing him as a rational, immortal being, to say nothing of its real importance in a moneyed point of view to mankind in general. As such, I want the Sabbath for myself, for my family, for the community, for all men; and I want the State to act judiciously in sanctioning the Sabbath, securing its observance by law."

"Why, neighbor," said Mr. Jones, "you seem enthusiastic upon the subject, and if what you say is all true, you make out a strong case. But as to the State passing laws in favor of the Sabbath, it savors to me most too much of joining Church and State. Is it not so?"

"Certainly it is not," said Mr. Merrit. "For to join Church and State, is, either to make the Church the tool of the State, to promote the State's interests, or to make the State the tool of the Church, to promote the Church's interests. The first is the pagan and heathen idea; the second the Roman Catholic idea. But where each acts independently for its own ends, but in doing so, it happens that their interests exactly coincide, it is not in the least joining them, because they thus act, and their interests coincide.

"It may be so," said Mr. Jones, "though what you say, appears a little like mere supposition, as also the theory. Will you illustrate by facts?"

"Yes," said Mr. Merrit, "take the case of stealing. Our religion, that of the Bible, says, *Thou shalt not steal.* If a church member steals, the church deals with the offender according to the rules or precepts of Christianity. Also, our State, established many years after religion made this requirement, has seen fit to make exactly the same law, saying, that thou shalt not steal, and appointing punishment for the offenders. Rligion and the State exactly coincide, yet because the State forbids the same which religion first forbade, we do not join Church and State. Exactly the same thing is true as to 'Thou shalt not kill; Thou shalt not bear false witness, etc.' In each case, the State forbids exactly what religion forbade; yet we all submit that this is right, and not a joining of Church and State. Each acts independently for its own interests, to attain their individual and separate designs, and their acts coincide. If a company of Arabians, descendants of old Ishmael, should come to our land and say, Our religion says: we have a right to steal, for it says: 'every man's hand shall be against us, and ours against every man,' therefore, we have a right to steal from our natural enemies. But by forbidding us to do so by your laws, you bind us to your religion, and are joining Church and State, surely we should not admit their reasoning."

"Certainly we should not," said Mr. Jones, "but the Sabbath is a religious institution, while 'thou shalt not not kill,' etc., are moral duties."

"Still," said Mr. Merrit, "the Church and State require that same thing, and yet there is not a joining of Church and State. Take another case: The first institution, revealed of God, and involved in religion, is marriage, the Sabbath being the second; both made known in the old Testament, and again declared in the new. 'Whatsoever God has joined together, let no man put assunder, and the Sabbath was made for man,' are Christ's words, sanctioning both these institutions. They are both involved in the Christian religion. Now when the State passes laws as to marriage, regulating it for the good of society, and best interests of the State, it is not joining Church and State. So when the Sabbath is needed for the morality, intelligence, social welfare, good order, taste, refinement and moneyed interests of a people, and the State passes laws for these purposes, forbidding all general or special business, all noisy and disturbing recreations, all dissipations and confusions, on that day, because of its importance to man; to the State, it is not joining State and Church any more than in the case of marriage. Should a Mormon or Mahometan say "by your laws against polygamy, you violate my religion, uphold your own, and join Church and State, contrary to your Constitution," we should not admit his assumption at all. Just so I believe as to the Sabbath.

"Really," said Mr. Jones, you have almost proved your position, and I can see but one possible fault. Marriage is needed in a worldly point of view, while the Sabbath seems peculiarly a religious institution."

"The Sabbath," said Mr. Merrit, is of immense worldly importance, and as such I ask for it State laws in exactly the same sense as for marriage. Without reference to religion, the State should pass laws forbidding everything unfavorable to a proper observance of the Sabbath, because the Sabbath is of the greatest importance to all that is desirable in civilization, including even wealth, money itself. Then if religion, as in the case of marriage, requires the same thing, very well. Religion has regard to man's higher and spiritual wants, as a being responsible to God, including lower things as his worldly wants; the State has regard to man's present and worldly good. The Sabbath is of vital necessity for both. Let each strive to attain its appropriate objects, and the State forbid noise, confusion, general business and dissipation on the Sabbath, for the good of man in every respect, while religion on the same day supplies the immortal yearnings of man's spiritual nature, with the food of angels and the life divine. Then is the highest present and future good of man secured without any joining of Church and State, as the opposers of the Sabbath affirm."

"Neighbor," said" Mr. Jones, "I am fully satisfied. Henceforth I will give my earnest coöperation with you and others in favor of such a Sabbath law, besides, I shall value the Sabbath itself more than ever yet I have done, because of this conversation."

S. V.

WE wish our readers to notice the article in this issue by "APOLLOS." It is written by one whom we greatly esteem. It is the first article we have yet received *on the other side*. The drift thus far, from Old and New School, has all been one way. We desire, however, this subject of "Union" to be thoroughly ventilated by the fullest discussion. All who feel as "APOLLOS" feels, can have a place in our columns—yet we hope that he is the only Presbyterian on this coast who is opposed to bringing together in one body those who are alike in name, purpose, doctrine, order, and worship. We imagine that he has written more to call us out, and keep the subject freshly before our minds, than to oppose the healing the breach in our common Zion.

MEMBERS IN THE WAR.—There are now about two hundred members of the Congregational church of Wisconsin in the war.

RELIGIOUS INTELLIGENCE.

Pacific Ministers and Churches.

THE NEW CONGREGATIONAL SOCIETY.—Some time ago we gave notice of the formation of a new Congregational Society, in the northern part of the city. Last Sabbath services were held in the new hall, corner of Green and Dupont streets. The Rev. Mr. Caldwell preached both morning and evening. The services were highly interesting on both occasions, and the hall was so full as to lead to the conclusion that it will have to be enlarged at once, in order to offer sufficient accommodation. We are pleased to notice this movement, and sincerely hope that our brother may be successful in building up a church in this densely populated district.

WE are glad to learn that the Rev. James Woods, late of the Healdsburg Church, is improving in health. His disease is not of the lungs, as has been supposed, but of the throat. In a letter recently received from him by one of the Editors of this paper, he says: "My throat is improving, and I hope when summer comes to be able again to preach the blessed gospel of the Son of God. We do not appreciate our mercies properly until we lose them."

The Eastern Churches.

Presbyterian.

THE Fourteenth Street Church, New York, have roused themselves to extraordinary effort to send the influences of the Gospel into all the sections over which this organization is considered to extend. They have two Mission Sabbath Schools, which embraces about one thousand children. Not far from 900 were actually present at their recent Christmas Festival. In conncetion with the Twelfth-street Sabbath School there is a very interesting Industrial School for girls, under the care of the ladies of the Church. Some 200 girls meet on Saturday in the School room, and spend several hours in learning to sew, under the direction of 25 or 30 teachers. Religious instruction is interspersed., and a most important refining influence is exerted. This school is found to be an importent auxiliary to the Sabbath school. In the hall occupied by the Twenty-third street school there is now preaching on Sabbath evenings. Around these missionary centres other forms of effort cluster, such as visitation from house to house, and little neighborhood prayer meetings, making the whole a most effective missionary apparatus—good for present effect, but more hopeful still for seed-growing. One of the most interesting sights in the Fourteenth-street Church is the occasional gathering of all its schools, including, with the parish school, some 1,200 children, to hear a sermon from the Pastor.

THE Allen Street Church, under the pastoral care of Rev. W. H. Newell, D. D., is doing also a great and good work. The anniversary of their Mission Society was held the 26th of December. The house was crowded. The schools in connection with this Church are in a most flourishing condition, containing 730 scholars. The contributions during the year, from the Allen street school, amount to $471 87. One hundred and fifty dollars was paid to the American Sunday School Union, for the partial support of Mr. Chas. E. Abbe, their Missionary in Illinois; $100 to the American Tract Society towards the salary of Rev. J. P. Lestrade, City Missionary in the 10th Ward. A large amount has been expended for Sabbath school libraries. Mr. Theodore Tilton delivered a very interesting and instructive address. Mr. Abbe was present and gave some account of his labors. He has founded many schools, from some of which flourishing Churches have arisen. Thus he is sowing the precious seed in the destitute portions of the West. The Pastor, Rev. Dr. Newell, congratulated the school on their success, and spoke of the prosperity of the Church. He expressed a peculiar interest in their Anniversary, from the fact that it was three years that day since he had first entered that pulpit. He proposed that with the increased numbers of the Church and school, they should endeavor, during the coming year, to raise $500.

ONE of the churches in New York has a series of Sabbath evening services, conducted by Clergymen of the different denominations. Their discourses are to have particular reference to the Doctrines of the Bible, particularly with reference to modern Rationalistic objections, as shown in the Oxford Essays and Reviews, and in the late work of Bishop Colenso. Among those engaged to take part are Drs. Adams and Hitchcock, of the New School Presbyterian Church, and Drs. Rice and Shedd, of the Old School; Drs. Tyng and A. H. Vinton, of the Dutch; Drs. Weston and Williams, of the Baptist; and Dr. Stevens, of the Methodist Churches. A noble array of able and faithful ministers of the Word. The first sermon will be preached by Dr. Adams on next Sunday evening.

Congregational.

MINISTERS.—Rev. Tryon Edwards, D. D., formely of New London, Ct., has been invited by the church in Oxford, Mass., to succeed Rev. Dr. Bardwell in the Pastorate....Rev. Edward Buxton of Webster, N. H., has preached his 25th Anniversary Sermon in that town....Rev. Edward Strong, late of New Haven, Ct., has been invited to the pastorate of the Presbyterian Church in Kalamazoo, Mich....Rev. L. S. Hough, for seventeen years pastor of the Fourth Church, Middletown, Ct., has resigned his charge....Rev. Dr. Bennett of London, Eng., who with Dr. Bogue wrote a History of Nonconformity a half a century ago, has lived to see another half century of it, and is dead, aged 89.

BENEFIT OF LOCAL CONFERENCES.—Our Wisconsin brethren are accustomed to hold meetings of neighboring ministers and delegates of the churches with different churches. They have special preaching and prayer, after the old manner of the protracted meeting, only with a greater prominence of the lay element. In a circular just issued they state that at least eight marked revivals have grown out of these meetings during the year, half of them extensive works. A pastor of one of the churches writes: "All feel the introducing power of the Conference, and before the work closed about fifty were converted." Another says: "The coming of the brethren from abroad was so encouraging, so electrifying to my church that they seemed compelled to make efforts for the salvation of those about them, and the effort was greatly blessed.

THE INDEPENDENT NEWSPAPER.—This paper proposes to keep on its way without diminishing its size or increasing its price. The number for January 1st appears in New Type. We had occasion to note the fact not long ago that so many of its contributors, Hatfield, Curry, Hewen, were Methodists. We have seen it stated since that the Publisher, *not* the Proprietors, is a Methodist. Its circulation among the methodists is said to be large, and rapidly increasing.

CHURCH IMPROVEMENTS.—The Plymouth Church, Milford, Ct., has very neatly remodeled its house of worship. The Third Church, Burlington, Vt., has purchased a site for a new house, on the corner of College and Union Streets.

LAY PREACHING.—It is reported that at the Autumnal meeting of the Congregational Union in London, a prominent layman, Mr. Samuel Morley, made an earnest defence of lay preaching. He said there were thousands of men, ready and competent to proclaim the divine messages, if they were only called out. Rev. R. P. Clarke, of Uxbridge, said that in connection with his church there were eight local preachers, there were also quarterly meetings, at which reports were made and work planned.

NEW CHURCH IN WISCONSIN.—A church of nine members, since increased to thirteen, has been organized by Rev. F. M. Jams at Lafayette, Monroe, Co., Wis. A church has existed several years in another Lafayette, Walworth Co. "Some three years since a good brother attempted to organize a Sabbath school there, and the people actually demanded that the school should be opened and closed without a prayer."

Progress of the War.

The news of the week is highly intesting, although we have no intelligence of decisive battles, or of anything indeed likely seriously to affect, for good or evil, the result for which we are all striving.

Gov. Stanly has resigned. He gives as a reason for his resignation, "his aversion to the President's Emancipation Proclamation."

From the fact that the army and navy, and the Union citizens generally, strongly oppose the appointment of any successor, it may reasonably be inferred that his resignation will not prove fatal to the Union cause. It is said indeed, that the office is regarded as a serious obstacle to the progress of the Army.

There is no news of consequence from the Rappahannock. A heavy snow storm seems to have rendered the roads impassible, and for a short time, no doubt, all will remain "quiet" in that vicinity.

The rebels have passed a new conscription act, providing for the enrollment of al between the ages of 18 and 45. They admit that little is to be expected from it.

A Georgia Journal, the *Intelligencer* protests against the proposed plan of seeking the Northwestern States to join the Confederacy. "We are fighting," it says, "for Southern independence, and for the government of the Southern States, recognizing African Slavery as an institution ordained by God, as beneficial to mankind, and as a necessity in our political relation as States." This is a broad and original platform. God in his mercy forbid that they should ever rear an edifice of magnitude upon such a foundation.

There has been a consultation of the military authorities at Washington, Maj. Gen. Hooker, Genl's Butler and Hamilton being present.

A special dispatch to the *Times* says that the Administration is engaged, through eminent counsel, in preparing to bring before the Supreme Court, the question of the power of the President, in time of rebellion, to suspend the writ of *habeas corpus*. The Administration is determined to settle this question, as there are many cases pending, and additional ones springing up daily. The issue is to be made in the Wisconsin case.

From Vicksburg we hear that the water from the river has been turned into the cut-off canal. The authorities are divided in opinion as to its ultimate efficiency. The water is running through the cut from two to four feet deep, being the deepest at the lowest extremity. No signs as yet of the channel widening. We think some of California's miners, who have been engaged in fluming and other operations, on the rivers, could assist them in ariving at conclusions as to the ultimate efficiency of the canal. We have no idea that there will not be "any sign of the channel widening" as long as the engineers and river men stand look-on.

It seems to be well settled, says one of the dispatches, that the rebels are advancing on our lines as rapidly as the nature of the roads will permit. The object is to force our lines, and strike for the Tennessee or Cumberland rivers, for the improvement and defense of which an appropriation of $9,000,000 was made by the rebel Congress last spring.

On the 27th of January, a bombardment took place of Fort McAllister, at the mouth of the Ogeechee. This river is sixteen miles south of the Savannah river in Georgia. Only one Federal iron-clad was engaged. She was forced to haul off, her turret being injured by solid shot, which broke in pieces as it struck her sides.

And so the work goes on, slowly, often meeting with reverses, but never faltering or hesitating for a moment in its determined purpose. This is a contest in which the combatants appear to be pretty equally matched. It is the "Pine against the Palm"—Northern energy and determination opposed to Southern fire.

There are more rumors that the rebels are anxious for peace. We do not doubt it; but the present moment scarcely seems auspicious, and we do not for a moment believe that there is any reliability to be placed in the rumor. Energetic war is all that we should confine our attention to at present.

MARRIED.

In this city, January 27th, by Rev. Dr. Wadsworth, A. W. Scott to Georgiana Smith.
In this city, January 28th, by the Rev. A. R. Clark, at the Russ House, Stephen G. Nye, of San Jose, to Emma M. Hall of Westfield, New York.
In this city, January 24th, by the Rev. J. D. Blain, Thomas C. Riddell to Hannah Hollorine.
In this city, January 27th, by the Rev. J. D. Blain, Wm. C. Chapman to Emma C. Towle.
In this city, January 29th, by Rev. Dr. Anderson, Alexander H. Ward, Jr., to Sarah I. Hill.
In this city, Feb. 4, by Rev. Prof. M. Kellogg, Mr. Joseph Powning, to Miss Jennie E. Beaman.
In this city, February 1st, by the Rev. Dr. Anderson, James B. Turner to Joanna Flemming.
In this city, January 24th, by Rev. A. E. McAllister, H. Ormerd to Mary J. Roten, both of this city.
In this city, January 28th, by the Rev. A. Bland, John O. Treat to Hannah H. Heagan, both of this city.
In this city, by Wm. Culver, Justice of the Peace, John Eisler to Marie Seconly, both of this city.
At Iowa Hill, January 5th, John Eizzler to Catherine Sharrett, both of Iowa Hill.
At Michigan Bluff, Placer county, January 28th, by Rev. Wm. Wilmott, James Gould, of the firm of Leet & Gould, to Augusta J. Bowen, daughter of E. Bowen, M. D., Rochester, N. Y.
On Truckee River, Nevada Territory, January 18th, Benjamin Lorton to Mrs. Clara York.
In Marysville, January 28th, William L. Williams to Carrie S. Eason.

DIED.

In this city, Feb 1st, George Moody, a native of Maine, aged 27 years.
In this city, January 31st, Johanna Mathilda, daughter of John A. and Mary Catharine Zoller, aged 1 year, 11 months and 17 days.
In this city, January 28th, of pneumonia, John Henry second son of Josiah and Cordelia Hayes, aged 6 years, 4 months and 16 days.
☞ Boston and New York papers please copy.
In this city, January 26th, Mary D. Culver, wife of S. M. Culver of Sacramento.
In this city, February 2, Louisa A., wife of Captain A. Y. Trask, a native of Maine, aged 25 years.
In Oakland, January 28th, Joseph M. Higgins, only son of Michael Higgins.
In Baltimore, Maryland, January 20th, Mrs. Catherine C. Jarboe, mother of John R. Jarboe, of this city, aged 50 years.
At Gold Hill, Nevada Territory, January 24th, Lorenzo Dunn, aged 30 years.
In New York, December 21st, of wounds received in the battle of Santa Rosa Island, Charles B. D. Coffroth, Ordnance Sergeant of the Sixth Regiment New York Volunteers, brother of J. W. Coffroth, of Sacramento.
In Benicia, January 30th, James A. Mc. Donnel, aged 30 years.
At Union City, Alameda county, January 26th, Lucy M. Smith, a native of Maine, wife of James Smith, aged 31 years.
At the residence of Jerome Davis, Yolo county, January 24th, Thomas Vincenhaler, a native of Ohio, aged about 30 years.

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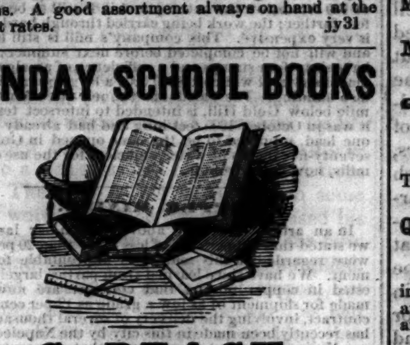
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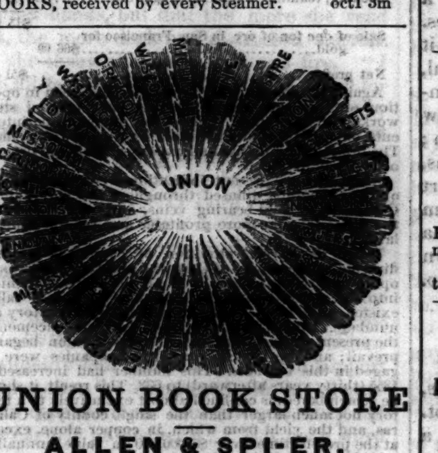
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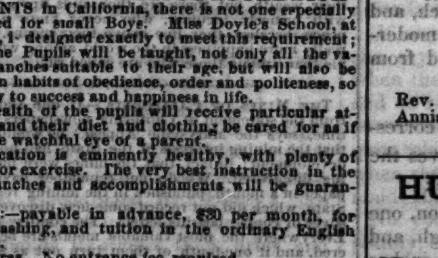


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HUCKS & LAMBERT'S
CELEBRATED PATENT
H. & L. AXLE-GREASE,
This Extraordinary Lubricating Compound is produced by chemical combination of suitable oily substances, purified by distillation, and
EFFECTUALLY
freed from the resinous or pitchy matter which attaches to all oils, more or less, in their natural or unrefined state.
In operation, the PATENT GREASE works, free from Coomb, or Gum;
PREVENTS
Friction by keeping the heaviest bearings in a soft oily state to the last; and, as its consistency is not altered by exposure to the hottest sun or coldest frost (its liquifying point being 200 degrees,) it follows that, on axles which have a tendency to become hot from too heavy abrasion, etc., the anti-friction will adhere to and keep them cool, when other substances would run off and become dry: thus, the evil known as
"FIRING OF WHEELS"
is by its use effectually prevented.
The proprietors will guarantee one application of their PATENT GREASE to carry the heaviest loaded team from 200 to 300 miles, without requiring to be re-greased on the road.
☞ N. B.—We respectfully caution our friends to ask for HUCKS & LAMBERT'S AXLE GREASE, as there are several spurious imitations in the market, and see that the trade mark, H. & L. is on the lid cover of the packages.
DEPOT—No. 101 Jackson street.
HUCKS & LAMBERT,
Inventors and Sole Manufacturers,
jy10 Natoma street, San Francisco.

THE FARM.

BUBBLES.

I.

I stood on the brink in childhood,
And watched the bubbles go
From the rock-fretted sunny ripple
To the smoother lymph below;

And over the white creek-bottom,
Under them every one,
Went golden stars in the water,
All luminous in the sun.

But the bubbles brake on the surface,
And under, the stars of gold
Brake, and the hurrying water
Flowed onward, swift and cold.

II.

I stood on the brink in manhood,
And it came to my weary heart—
In my breast so dull and heavy,
After the years of smart—

That every hollowest bubble
Which over my life had passed
Still into its deeper current
Some sky-sweet gleam had cast;

That, however I mocked it gaily,
And guessed at its hollowness,
Still shone, with each bursting bubble,
One star in my soul the less.

—Atlantic Monthly.

PACKING FLOWERS.

Take a square basket, quite flat at the bottom, and from 10 inches to 16 inches deep, the length and breadth to be according to the quantities to be packed. All cut flowers to be in handfuls, or bundles, not big ones, but put up as close as for a hand nosegay, to put the stems in a ball of well squeezed moss after wetting it, to tie a dried blade of Rhubarb leaf round the moss; but a fold of oiled paper would be best, and the same with care might last as long as needful. Round each ball envelope a piece of newspaper just as tea is put up by grocers, then you will see only the top side of each bundle of flowers, as when a truss of Narcissus bursts the spathe. Your paper represents the spathe of most flowers at that period, the peak of the spathe or envelope rises above the flowers behind, but not in front next to you. You put three or four or five of these balls in a row close to one end of the basket, with the paper hood or spathe rising behind to save the flowers from the end of the basket. Then, with a packing-needle, you draw a stout thread through the side of the basket, then across the top of the ball and out on the other side of the basket; pull it tight as a drum, and make a knot on it outside to keep it on the pull. The balls are now "clipped," as in a vice, and nothing can move them from their position till that string is cut. Do so with each row till the box is full, or half full, or three-quarters full, or with only one row all round the sides and the ends. You will need some broken newspaper to tighten in between the balls occasionally, and that will be all the packing-stuff you need. But recollect to send so many bundles of leaves with each basket; Lily leaves, or those of Irises, or Grasses, and plants like Pampas Grass are the best to put into the glasses with cut flowers; for nothing can be more hungry-like than to see lots of naked flowers in a drawing room without some such leaves. Then lock the basket, and you may throw it over the monument without hurting a petal, and throw it back without the smallest injury. Nothing can hurt the flowers now but the damp from their own perspiration; and their hoods, or spathes, or involucrums, if they be of any paper on which smart politics are printed, will keep the damp from spreading; but the basket itself being a self ventilating contrivance, will keep down or let off the perspiration for a day or two. *—Cottage Gardener.*

MILDEW AND ROT IN GRAPES.

In Phin's new book on Grape Culture, we find the following upon Mildew and Rot.

"When growing in the open air, in a suitable soil, and with a good exposure, the only two diseases to which the grape vine is liable, are mildew and rot. The former appears in whitish spots on the surface of the leaves and wood, and when examined with a simple lens of 25 inch focus, shows a net-work of fungus with its sporules.

"For this, as well as for the red spider, no remedy has been found equal to sulphur, the use of which for this purpose, has been known from time immemorial. To apply it, use may be made either of a common dredger fixed to the end of a pole, or a pair of bellows, with a contrivance for admitting a small quantity of sulphur into the stream of air. Or it may be mixed with water and the foliage syringed therewith. But the most efficient method is that proposed by Dr. Price, who was the first to suggest pentasulpide of calcium for this purpose.

"This compound is prepared by boiling 30 parts by weight of caustic lime with 80 parts by weight of flowers of sulphur, suspended in a sufficient quantity of water; heat is applied until the solution has acquired a dark red color, and the excess of sulphur ceases to dissolve. The clear solution is drawn off, and after being diluted with twenty times its bulk of water, may be applied to the vines by means of a sponge, brush or syringe.

"Where flower of sulphur is used, it should have a few drops of ammonia added before it is applied to the foliage, as the sulphurious acid with which it is saturated (derived from its combustion during distillation) is always injurious to leaves and young shoots.

"The rot has rarely troubled our northern vineyards, though it is the great bane of vine culture in Ohio. We are inclined to believe that if vines are planted in soil, dry or well drained, and not too rich, and be allowed to extend themselves moderately, but little need be apprehended from the rot."

A Rat-Proof Corn House.—A correspondent of the *Ohio Cultivator*, gives the following directions how to build one:

Get stone pillars for the foundation, one foot square and to stand 2½ feet high, and for the top a piece of sheet iron 8 inches wider than the top of the stone, and paint it to prevent rusting. Then build your house the size to suit you. Mine is 20x26 feet; the door at the end, and a bin on each side to within four feet of the back end, which is for wheat and oats, and is divided by partitions. The wheat and oat bins hold 400 bushels each, corn bins 500, and there is room enough left, in which I have a work bench and fanning mill. The floor should be as high as the bottom of a wagon bed, which is easy for unloading, and if the ground is rising in front of the building, it is easy to back to the door.

To Prevent Damage to Peach Trees by Peach Worms.—In early spring, carefully draw away the dirt from the body of the tree, down to the point from which the roots branch out; then, wrap the portion of the tree thus exposed closely with common brown, or other thick, firm paper, tying it at the top with yarn or a soft string, and return the earth to its place, leaving the paper extending up a few inches above the dirt. I have tried this plan for several years with perfect success, and my peach trees are thrifty, and have not a peach worm scar upon them.—D. L. Spencer, *in the Society's Journal.*

From the Mercantile Gazette and Prices Current.

Mining in the Central Districts of Nevada.

Immediately about Carson City very little has been done in mining. In May the Spring Valley company sold a quantity of their rock upon the ground at from $5 to $10 per ton. In the Sullivan district the leads are said to pay from $30 to $50 in gold. At the Clear Creek mines, four miles southwest of Carson, several miles of tunnels are under contract, some of which are to be from 2,000 to 3,000 feet in length. Assays of ore yielding as high as $225 per ton in silver were reported in the Palmyra district, six miles east of Chinatown; after much work had been done the claims for several months were almost abandoned, subsequently operations were recommenced more hopefully. The Orizaba lead was relocated and work resumed with better results than before. In the Spring Valley district, three miles southwest of Chinatown, rock paid only $20 and $30 per ton as worked by the neighboring mills. Around Silver City the leads are about eight feet in thickness and the rock is claimed to be equal to that from the Gold Hill mines, though it is not so plentiful. The Pride of the West. White & Co., McNeil and Wm. Penn leads have all turned out valuable gold-bearing rock, and a number of other leads are paying well. A new twelve stamp rotary battery was added last spring to the big mill of the Washoe company at Gold Hill. The Rock Point mill started with forty stamps and two large breaking batteries crushing 60 tons per day; the silver reducing works were removed to the top of the hill and when completed would be the largest in the Territory.

In the whole range of two miles from Cedar Hill to Gold Hill, in December, nearly all the companies were reported to have reached their leads and likely to be ready soon to take out pay rock. That of the Kenosha company is 600 feet long and their lead rich. At Gold Hill the leads, which were greatly blocked up and damaged by an immense slide that occurred there during the winter rendering work very unsafe, have been heavily and securely timbered, and the caving rock supported by cribs of earth, so that the extraction of ore was resumed and is progressing. At the Spanish mine, rich ore from the deepest shaft, believed to be worth from $7,000 to $8,000 per ton was being prepared for shipment to England. In October, the Gould & Curry tunnel was run 500 feet: it is intended to strike the ledge at a depth of 700 feet below the outcrop and it is still to be run 1500 feet further; the work being carried through hard granite is very expensive. This company's mill is still building and will not be completed before next summer; it will have sixty-four stamps and a sufficiency of amalgamating machinery and will cost $500,000; a large quartz house is also building. The Calcdonia tunnel, three-fourths of a mile below Gold Hill, is intended to intersect ten leads; it was in October 1600 feet long and had already crossed one lead, supposed to be the same opened in Gold Hill; seventy-five inches of water, sufficient for the use of large mills, now flows from it.

COPPER MINING.

In an article under the above head in our last issue, we stated that copper ores of less value than 20 per cent., were regarded in this market as unprofitable for shipment. We have since learned from parties largely interested in copper mining, that contracts are now being made for shipment of as low a grade as 12 per cent. One contract, involving the delivery of several thousand tons, has recently been made in this city by the Napoleon Copper Mining company—based upon that per centage and upwards. According to the reports of competent judges, whose opinions are founded upon reliable assays, the general average of the unassayed ore, as it comes from the principal mines of Calaveras, will exceed the figure named—very little, if any, being taken out, which falls below 8, instead of 5 per cent., as we stated last week.

The opinion generally obtains that all below 20 per cent., is valueless in this market, and we had intended to show in the present issue, by reliable data, that such could not be the fact. The information furnished us, as above, renders such an exposition unnecessary, and we can now assure miners that they can obtain favorable advances in this city on ore rating as low as 12 per cent.

The contract of the Napoleon company of Calaveras county, is for a term of three years, the contractor, a large capitalist of New York, taking all ore from 12 per cent upwards. The delivery is made at the ship's tackle in this city, payable in gold coin, and the assay is to be made here. Shipping merchants here, anxious for return freights to New York, are willing to advance say 50 per cent. on 15 per cent. ore, basing the price on the specie value in New York or Boston. The currency value is $5 75 to $6 to the one per cent. of the assay, which, on 15 per cent. ore, is from $86 to $90 per ton. It is understood that these same parties have written to their correspondents East for further advices, and that, in a short time, they hope to be able to advance on all ore assaying 10 per cent. and upwards. Our readers will recollect that *currency* now rates 35 per cent. less than *specie*.

Boston, New York, and Swansea (Wales) are now competing for ore. Baltimore will soon make a fourth bidder.

To show the profitable character of copper mining we again refer to the Napoleon Company:

Cost of taking out one ton of 22 per cent. ore.......	$3 00
Sacking, teaming, freight, drayage, etc.............	12 00
	$15 00
Sale of one ton of ore in San Francisco for gold..............	$66 00
Net profit..	$51 00

Again, the company above named have been in operation only seventy days; yet they have erected steam works, machine shops, houses for miners, superintendents' offices, etc., and all without levying any assessment. The ore sold having paid all expenses, with the prospect of an early dividend.

According to present indications, copper veins are quite as generally diffused throughout the mountains of California as gold bearing veins, and wherever found, the former are far more profitable and reliable than the latter.

When the special attention of capitalists was first directed to the copper of Cornwall and Devon, it was the opinion of scientific men, and all those who examined into the matter, that the "lodes," as they were called, existed only to a limited extent both in territory and numbers. Indeed, it was not until the commencement of the present century that the contrary opinion began to prevail; and up to 1825 only 188 companies were engaged in this business. This number had increased in 1855 (thirty years afterward) to 633. This result, it should be remembered, is confined almost exclusively to a territory not much larger than the single county of Calaveras, and the yield from which, in copper alone, exceeds at the present time over $5,000,000 in value, annually—and that, too, derived from a class of ore that rates at the very low grade of 6¼ per cent.

All known facts go to show that the copper mines of California are quite as reliable in their depth and extent as those of England. In the latter country numbers of copper mines are now worked to a depth of from 1,000 to 1,500 feet, and some have been traced in their linear extent five or six miles. The heaviest class of steam engines are employed in draining some of these mines. In the "Consolidated Mines," for example, three engines are employed for that sole purpose, the largest of which has a cylinder of 90 inches inside diameter, with a stroke of 9 feet 11 inches. It is rated at 310-horse power. This mine alone, from 1815 to 1856 yielded copper to the value of nearly $15,000,000.

From the above data, it will not require any very great stretch of imagination to place the copper interests of California, within the next decade, nearly upon a par with that of gold at the present time. Within one year we shall probably be prepared to smelt our own ores, and thus vastly increase the value to the State of a given yield of ore over that realized at present. Smelting works will no doubt be erected at convenient points, for the delivery of ore and procurement of coal, as fast as the mines are developed. Statistics show that even with the large increase anticipated, there need be no fear that the supply will exceed the demand to a degree which will materially affect the price. The consumption of copper is rapidly increasing, and the production has never yet been equal to the demand. England, notwithstanding the rapidly increasing yield of our mines, is a large buyer. Her imports for 1851 were, in round numbers, 48,000 tons; in 1858, the latest data we have at hand, they were 76,000—an increase of about 60 per cent. in four years. Copper may henceforth be set down as one of the staple productions of California.—*Mining and Scientific Press.*

Ocean Highways.—Persons who do not pay a special attention to nautical matters, are likely enough to suppose, that considering the large number of vessels at sea, the surface of the great ocean must be dotted over, almost in every part, with the sails of the countless fleet. This, however, is not the case; the ocean, like the land, has its frequented highways and its wide regions of loneliness. If an observer, furnished with a forty-Herschel telescope power of vision, could be elevated to a height great enough to give him a view of the whole Atlantic, he would be struck by beholding hundreds of vessels following one another upon certain lines along a very irregular course, while over a very large portion of the surface not a sail would be visible. In the extensive spaces on both sides of these "Ocean Paths," few vessels will be seen.

Poverty.—Bulwer says that poverty is only an idea, in nine cases out of ten. Some men with ten thousand dollars a year suffer more for want of means than others with three hundred. The reason is, the richer man has artificial wants. His income is ten thousand dollars, and by habit he spends twelve or fifteen thousand, and he suffers enough from being dunned for unpaid debts to kill a sensitive man. A man who earns a dollar a day and does not run in debt, is the happiest of the two. Very few people who have never been rich will believe this, but it is true as God's word. There are people, of course, who are wealthy, and enjoy their wealth, but there are thousands upon thousands, with princely incomes, who never know a moment's peace, because they live above their means. There is really more happiness in the world among working people than among those who are called rich.

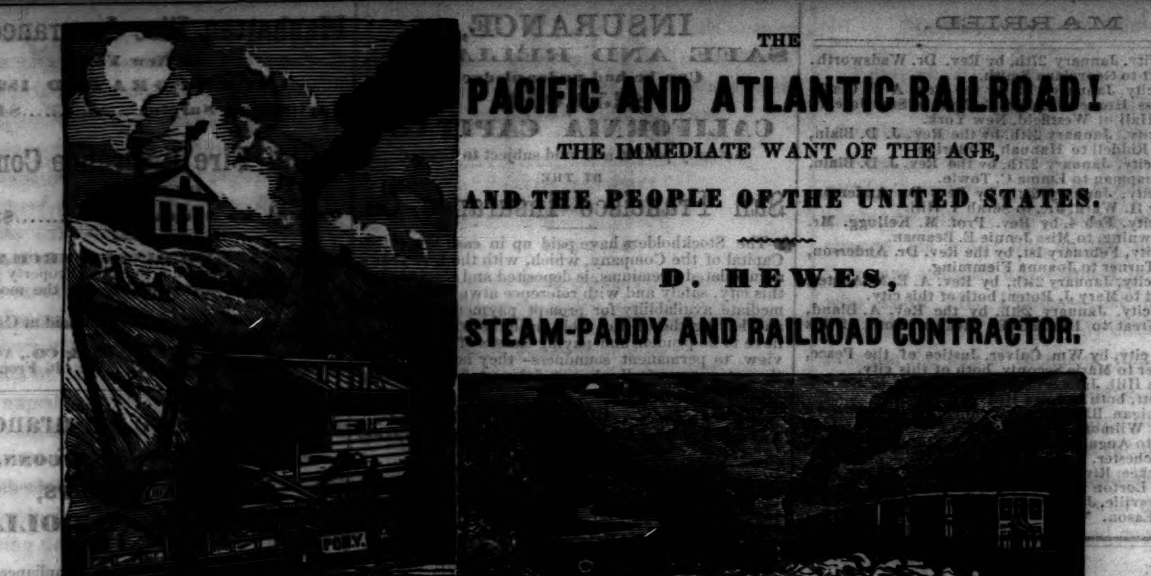
The Mines of California.—If one should judge from the statement of California newspapers about this time, (says the Marysville Appeal,) he would conclude that the mining interests of the State had not yet a full development; in fact, that the mines were just now being discovered. We do not remember having seen a paper in a month, published in the mining region of the State, which did not record some new discovery of gold, silver or copper bearing ledges. The country is full of it. Everywhere the most valuable metals are being discovered, and if one-tenth of them turn out as well as they promise, the prosperous days of California are ahead yet. Plumas and Nevada counties particularly, seem to be ribbed with valuable metals.

Pea-Nuts in California.—Some 10,000 pounds of pea-nuts, says the *Bulletin*, were raised in Yole and Sacramento counties during the last year; 8,000 pounds of which were purchased by a firm in this city. Had it not been for the floods there probably would have been over 20,000 pounds produced. The first lot of pea-nuts raised in this State, came into market about three years ago. Their cultivation has been so successful that it is probable the importation of them will entirely cease within the next two years. Dealers purchase them of the producer at 20 cents per pound, and wholesale them at 25 cents.

Asbestos.—Quantities of this species of mineral have been found in our county at various points. A few days since we were shown a pipe bowl made from it, which had been used for a long time. It is peculiarly good for this purpose as it will not burn, and should it get foul, it can be put in fire and cleansed without injury. It is soft and pliable like cork. Asbestos is found in veins of lime rock and quartz. It is of a grayish color and difficult to cut. Pipes made from it are said to be preferred by many to meerschaum.—*Sonora Democrat.*

Difficulty and Effort.—It is no ease but effort; not facility, but difficulty that makes men. There is, perhaps, no station in life in which difficulties have not been encountered and overcome before any decided measures of success can be achieved; those difficulties are, however, our best instructors, as, our mistakes often form our best experience. We learn wisdom from failure more than from our success; we often discover what will do, by finding out what will not do; and he who never made a mistake never made a discovery.

A Sure Cure for Erysipelas.—A correspondent of the Providence *Journal* says that in ninety-nine cases out of every hundred, cranberries applied as a poultice will effectually cure the erysipelas. There is not an instance known where it has failed to effect a cure when faithfully applied before the sufferer was in a dying state. Two or three applications generally do the work.



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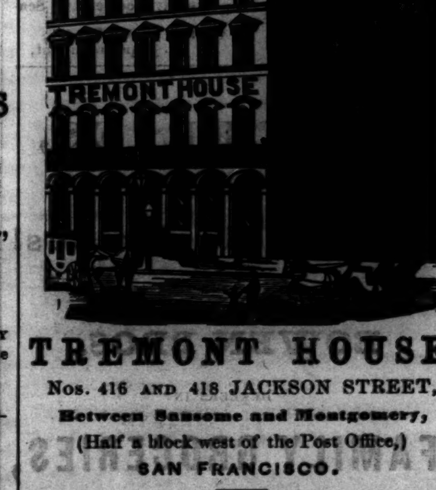
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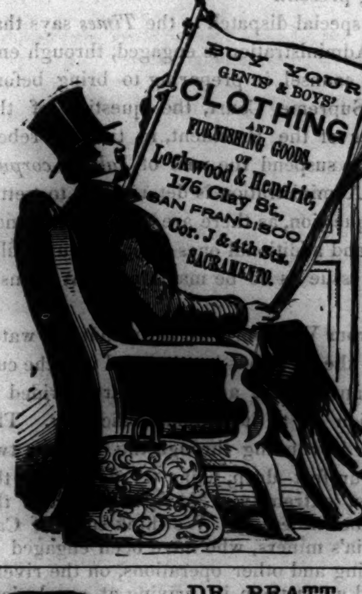
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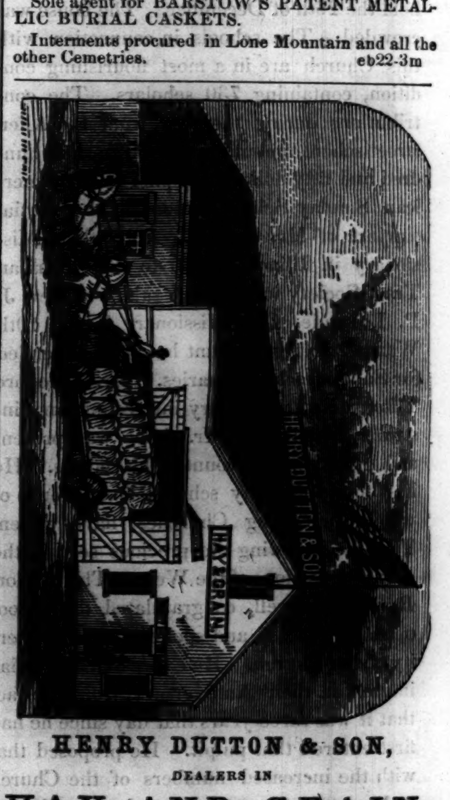
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